

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## FOREIGN INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Extracts of Correspondence.*

Continued from page 534.

*From a Catholic Parish Priest, in the Duchy of Westphalia, to his Colleague, concerning the New Testament of Leander Van Ess. (Extracted from a German paper.)*

Professor Van Ess, at Marberg, offers to the Parish Priests in the Duchy of Westphalia, several thousand copies of the third edition of his translation of the New Testament; he has likewise sent 4000 copies into Fulda, 3000 copies into Switzerland, 3000 into Paderborn, 5000 into Hildersheim, &c. He is enabled the more liberally to distribute this seed in every place in Germany, where the ground is prepared, since, by the British Bible Society alone, he has very lately been again assisted with the sum of 1000l. sterling, not to mention other contributions of benevolent persons.

It may be inquired, What is our duty as pastors? Are we to accept the offer, or must we decline it? On this head, I, an old pastor of a village, have the following opinion, which, in all humility, I beg leave to express.—The third edition of the New Testament, by Leander Van Ess, offered to us, has been examined by four Episcopal Authorities, and been approved and recommended by them. (*Here follow the approbations.*) It is, consequently, morally certain, that there is contained in the same nothing contrary to the doctrine of our church, or to the rules of a Christian life. A more correct translation of the New Testament into German, than that of Leander Van Ess, is not to be met with in Catholic literature. The New Testament continues to this day to be,

to the greater number of our parishioners, a book sealed with seven seals, never read. I will not, here, examine with whom the principal fault rests: but it is my opinion, that we owe it to the honour of our creed, and to the salvation of the souls intrusted to our care, to promote the reading of the Book of books by every possible means; and that we should be found guilty of the most unaccountable ingratitude to Providence, and of that indelible ignominy with which the hirelings are stigmatized in that Book, if we were to despise the offered gift of God.

In acting up to these views, we may rely on the protection of the Prussian Government, and the more so, in proportion as the number among us is greater of those, who by their own signature, attest their adherence to this general principle.

#### *From the Second Report of the Swedish Bible Society.*

A Bible Society is formed, and in operation, at Skara, for the diocese of that name. The Bishop has greatly contributed to its prosperity, by a most energetic, impressive, and pious Address to the inhabitants of every rank. Besides the general good accomplished by that Address, an eminent instance of success deserves to be recorded. The pious Rector of the Parish of Bellefors has been joined by *all his Parishioners* in establishing a Bible Association; and this Association is conducted with a zeal and vigour which have rendered it a blessing to surrounding places.

The Bible Institution at Askersand, a small town in the poor province of Nerike, has sprung up in a manner too remarkable to be passed over in silence. It was set on foot by one of the Lords of the Bed Chamber to the King; he is the very soul of it; and began by establishing a fund for it out

of his own means, (500 rix dollars, banco, together with 100 Bibles, and 500 Testaments;) for he was aware that the inhabitants of that province were in general too poor, to hope for much by subscriptions. There is a sort of energy and influence in this Bible Society, which gives it a peculiar character. Your Committee have helped it to the utmost of their power;—and may the God of all grace bless them, and every one, that, with a single eye to his glory, communicates the treasures of salvation to his fellow-mortals!

*From the Rev. Robert Pinkerton. St. Petersburg, July 26, 1817.*

On the 27th of April the Moscow Bible Society solemnized its Fourth Anniversary. The Archbishop Augustine pronounced an appropriate speech on the occasion, of which the following are extracts. After pointing out the invaluable privileges of those who enjoy the knowledge of the revealed will of God, and of the way of salvation through his Son, the Archbishop thus proceeds:—"But, alas, how many countries are there still into which the saving light of the Gospel has not yet been shed! How many nations still, who live in ignorance, and without Christ; aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world!—But, what do I say?—How many are there, even among those who confess the Lord Jesus, who are still ignorant of his doctrines! How many are still perishing with hunger for the word of God! How many are fainting with thirst, and cannot obtain those waters of life, of which, if any one drink, he shall never thirst! To satisfy these, is the sole object for which Bible Societies have been established. This is the only aim which men, animated by truly Christian love, have in view, in striving to disseminate and augment the number of copies of the word of God; not seeking thereby to promote any kind of self-interest, but solely, the glory of God,

in the salvation of their neighbours. How sacred, how salutary, how pleasing to God must this Institution be!—And God himself hath borne witness to this; for he blesseth it in a remarkable manner.

"With what joy and gratitude do foreign tribes, as well as those of our own nation, sitting in darkness and in the shadow of death, and still unenlightened by the Gospel of Jesus Christ, receive the Book of glad tidings, when presented to them in their own tongues, by the most benevolent Bible Society!—Did I say, receive?—No;—they plead for it—they intreat and pray that the word of the Lord may be more and more promulgated among them; that the wellsprings of Israel may flow into their deserts and solitary places. And what shall I say of the members of our own communion? Their holy and heavenly thirst, and ardent desire to refresh themselves at the streams of celestial wisdom, the Bible Society, notwithstanding all its exertions, is still unable to quench. O Lord! Thou art desirous that all men may be saved, and come to the knowledge of the truth; we supplicate thee, thou wouldst, of thine infinite grace, bestow upon us strength and means so to acquit ourselves in thy service, that all who hunger for the bread of heaven may be satisfied; that those who thirst for the waters of life may thirst no more!

"Perhaps, there may be persons who have taken offence at our Society. Let them alone. The Jews took offence at the Lord Jesus Christ himself. If they be offended, it is because they desire to be so; but with us the harvest is great, and we, who have gone out to labour in the field of God, will continue till the evening. O most merciful God, once, in thy wrath against the pride of the inhabitants of the earth, thou wouldst not that they should be *of one language, and of one speech*, we supplicate thee, through the infinite merits of the humiliation of thy only begotten Son, who, for our salvation, became obedient even unto the death of the cross, cause, in our



say, that the whole earth may be of one language, and of one speech—the speech of thy divine revelation!”

*Extracts from the Report.*

In your last year's Report, (2000 copies of which have been circulated in the Provinces, and in Moscow,) it was singly and clearly stated, that every Christian ought to be convinced of the divine origin of the Bible, or of the Books of the Holy Scriptures, in the Old and New Testament; for in the Bible is contained the whole foundation of Christian faith, spiritual doctrines, heavenly revelations, and rules of Christian piety, which are profitable for all things, having the promise of the life which now is, and also of that which is to come.

The clergy still continue to show an example to all the other classes of the people. They call upon their flocks to come forward and take part in a work, which, from its nature, every one has a personal interest in. For the word of God is glad-tidings of salvation sent unto all men; and hence it is, that in all conditions of life, from the meanest to the most exalted, promoters and protectors of this Institution are found.

The 27th of August, 1816, will, for ever, remain distinguished in the annals of the Moscow Bible Society.—During the stay of the Emperor in this metropolis at that time, His Imperial Majesty was graciously pleased to express his great satisfaction at the labours of this Society, to the Members of the Committee, who were presented to His Majesty in the Kremlin Palace, by His Eminence the Vice President. Copies of the editions of the Sacred Writings published at the expense of this Society, together with a copy of your Reports, were presented on this occasion to the Emperor, and were graciously accepted by His Imperial Majesty, who expressed his great satisfaction at the labours and progress of the Institution; and, at the same time, was pleased to declare, “That he considered the establish-

ment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the world, and the very great progress these Institutions had made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race; that, on this account, he had taken upon himself the denomination of a Member of the Russian Bible Society, and would render it every possible assistance, in order that the beneficent light of revelation might be shed among all the nations subject to his sceptre.”

The subscriptions and donations, during the year 1816, amount to 11,533 rubles, 63 copecks; and the sales, to 34,600 rubles. The expenditure is 36,900 rubles. There remains in the treasury, 61,815 rubles, 95 copecks. The number of copies sold during the year, in different languages, is 6642. The number of copies given away gratis, 315.—“Such intimations of internal joy and gratitude frequently appeared in those who received a Bible, gratis, that the most hardened and unbelieving must have melted down into tears at the sight, and been made to confess, that no worldly philosophy, no maxims of strict morality, could ever beget in the heart such gratifying sensations as those enjoy, of whom the Saviour said,—‘Blessed are they who do hunger and thirst after righteousness for they shall be filled!’”

*Extracts from the Appendix to the Report.*

1. *From Serapion, Archbishop Metropolitan of Kief. November 28, 1816.*

Verily it may be said, that every sincere receiver of the word of God, after reading the Report of the Moscow Society, and beholding the success, and the wonderful powers of the grace of our Lord Jesus Christ, manifested in this work, cannot but feel the sweetest joy and consolation in his soul, and give glory to the gracious providence of our Heavenly Father.

2. From Mark Antonoff, Osip Dimi-  
trief, and Theodore Kirilaff, Peasants  
in the Government of Cherson. Sep-  
tember 3, 1816.

We were informed, not long ago, by travellers passing through our village, that in Moscow, through the mercy of God, a pious Society had been founded for circulating, at low prices, and gratis, the books of the word of God, among Christians and unbelievers.—On hearing of such a holy work, we shed tears of joy, and thanked the Lord God, our Father in heaven, for his mercy towards us, poor and unworthy sinners. We have collected among ourselves *twenty-five rubles*, which we forward to the Moscow Society humbly praying for *ten New Testaments*; and after paying for them, we desire, that New Testaments may be bestowed on the poor and unfortunate, for the remaining part of the sum.

3. From a peasant in the Government of Tomsk, in Siberia. March 6, 1816.

Among us also, in this distant region of Siberia, it is now known, that the pious Bible Society in Moscow bestows the word of God on the poor and needy, gratis. Such a gift I have seen in the village of *Barn*, in the possession of a poor ecclesiastic, who is thereby made happy, and reads his New Testament with joy. Dare I, an unworthy man, in poverty, and tears, beg for a New Testament, gratis, also! Though I do not understand to read myself, yet my son can read, and hears the Holy Scriptures, when read in the Church, with pleasure. He will read to me the Gospels and the Epistles, and there I shall also learn to know, how the Lord God took upon himself our flesh, came into this world, lived among sinners, instructed them, suffered and died for us, and gave to us the Holy Gospel, that all men might know the way of salvation. I entreat the pious Bible Society, not to reject my petition, but to bestow on me the Holy Scriptures, to rejoice my soul, and my whole household!

4. From the Secretary of the Moscow Bible Society, to His Excellency Pappoff. November 20, 1816.

A number of noble youths have here in Moscow, formed themselves into an *Auxiliary Bible Association*. They drew up a set of regulations for themselves, signed them, and commenced gathering subscriptions to promote the object of our society. In a very short time, these benevolent young people collected a very considerable sum, which they presented to our Treasurer and prayed that it might be put into the treasury of the Moscow Bible Society. Is not this a pleasing instance of the success attending the dissemination of correct information of the way in which the object of the Bible Society may be promoted, even in the very centre of this ancient metropolis of our beloved country!—The ways of the Lord are wonderful!—His counsels are unsearchable!—One would need to behold all that is going forward and to take an active part in it, in order to understand the astonishing success attending our weak efforts.

BURNING A WIDOW IN HINDOSTAN.  
*From Circular Letters, relative to the  
Baptist Missions in India.*

Brother Peter, in a letter dated the 27th January, gives the following most affecting account of a widow burnt alive at Balasore. At the distance of 250 yards from my house, a milkman named Bhagivaree, an old man, died; his wife's name was Moongee, aged near fifty years. She has left two married sons & a daughter. *Jaya-huri ghosa*, *Annoo*, a *braghimna*, and several others, came to my house to take me to the sight; I accompanied these friends to the place with a New Testament in my hand. She was a stout woman; I found her sitting on a bedstead near the corpse of the deceased, having around her many women and men: some of the women were sitting upon the bedstead. Some *vishnuvas*, accompanied by musical instruments, were singing the filthy songs of *Radha* and *Krishna*. The bedstead was in front of the house; her forehead was



marked with vermillion, and strings of red flowers were hung round her neck. I approached near her, and my friends desired the crowd to give place and the drummers and singers to stop, which they did immediately. I asked her what she was about to do. She called out *Huri-vul*, and all the people uttered the same form of huzza. *Juya huri ghosa* desired them not to make a noise; that I wished to speak something to the woman, at which they became quiet again. I asked her where her husband's soul was gone; she said to *Vrinda-vuna*.\* *Juya huri ghosa* and others desired me to demand some proof of her being a satee: he advised me to take something in my hand, to close my hand, and then ask her if she could tell what it was, which if she could do we might perhaps credit her words. I knew that this way of examination was not necessary; but to please them who requested me, and to shew that her words were incorrect when she said that her husband was gone to *Vrinda-vuna*, I put my hand into my pocket, and took a *churoot*,† and then shut my hand and said, "if you can tell us what is in my hand, you are a satee." She remained silent a quarter of an hour, anxiously considering; the crowd also paid great attention. At length he said, "You have a pice in your hand." *Juya-huri ghosa* took the *churoot* from my hand, and showed it to them all. She was ashamed, and all those who were encouraging her were ashamed too. She then said, that she was still unclean, but that when she went from bathing to the fire she would prove, that she had knowledge of things past and future. I told her I had no desire to examine her; but wished her well. *Juya huri-ghosa* then requested me to preach to her. I opened to Acts xvi. 28. I warned her, that to die thus would be an unpardonable sin in her, and that she ought to wait with patience until God removed her. For two hours I stood and exhorted her,

frequently repeating the words of the Apostle, "Do thyself no harm:" if you die in this manner, you will forever perish. I am a servant of God; I entreat you to return home. I spoke also to her sons and daughter, but it had no effect. She said, You come to change my mind; go away: and then desired the people to repeat *Huri-vula*, and sing. She gave a few flowers to *Juya huri ghosa* and others, and began to sing *Vrinda-vuna vasee, kuri-be leela rashee*,‡ which she continued to repeat till she was like a mad woman; and her cruel relations persuaded her to embrace the flames. Alas! what could I do. I left her, but stopped among the crowd, and preached from Galatians v. 19, and returned home. An hour after we came home, I heard that the corpse was removed, and that the widow was going to the funeral pile. I accompanied *Juya huri-ghosa* & *Narayana Nayuka*, the native magistrate of *Barubhatee*, upon whose ground this man and woman lived as tenants. We went, and found this woman on the way, a crowd of five hundred men urging her to the pile. I approached near and entreated her again, "Do thyself no harm." She entered a tank to perform her ablutions; her daughter followed her, and took the mud from her feet, and put it on her own head. After bathing, the wretched woman came out of the water, and put on a red garment and a flowered cap, presented to her by *Bukuna Baboo*, a Teligna merchant; after which a brahman, her *gooroo*, took milk, sugar, plantains, and rice, and putting them into her hand, she offered them to the sun, and then sat down, and distributed a few pice to the brahmuns, to each man one or two, which they took with the greatest eagerness; but no one cared for her soul, nor for her life, except her daughter, whom I saw in tears. They then dragged her to the pile, she holding a water pan and a cocoanut in her right hand. She was so surrounded by the crowd, that had she wished to

\* A celebrated forest, the scene of Krishna's revels.

† A small roll of tobacco.

‡ That is, The dwellers at *Vrinda vuna* will have heaps of pleasures.

escape, it would be impossible. Some laid hold of her hands, and others of her waist, and thus twenty men held her, and more than a thousand surrounded her. If she had wished to speak, she could not have been heard on account of the noise. However we tried to speak to her, and the noise ceased. I said again to her, "Tremble for yourself; think what you are doing; repent; I am a servant of the true God. If you go into this fire, you will go from it into unquenchable fire. God forbids you, through my lips. I added, believe the word that I say, Jesus Christ is the only Saviour." She was like one intoxicated. I heard that she had been used to take opium, and that to-day she had taken, as her last, a large dose. She did not like to hear me. At this time, *Jaya huri ghosa* again tried to persuade her to show some sign that she was a satee, but she declined. Now we saw the place where a blacksmith's wife had died in the same manner. She walked three times round the pile with assistance, while her husband was burning, and offered rice, sugar, plantains and milk to the sun, and then threw the coconut and the pan of water on the pile, apparently much agitated, when her *gootoo* led her by the hand into the fire, and threw over her ghee, rosin, and wood, and the flame of fire rose so high that we who were near could not stand there, but were obliged to move. We returned home with sorrowful hearts; but the crowd, nearly five thousand, were laughing, and seemed as happy as though they had gained the greatest prize, in seeing this self murder, the example of the son of perdition. O Lord, when shall thy gospel enter the hearts of these wretched creatures, that they may be saved from thy wrath!

Mr. Armstrong, a missionary in the West Indies, gives a pleasing account of an aged negro woman:

"We have one worthy old black woman, in whom you would soon recognize the influence of the grace of God. She is, perhaps, upward of 80 years of

age; remembers hearing Mr. Whitefield preach in America; and is a most excellent Christian. At her own request, Mrs. Armstrong has taught her to read, and she can make out a few chapters in the New Testament. Her Bible is her treasure; and you cannot delight the poor old woman more, than to sit down and read, and explain a chapter to her. O that there were many such! May the day of God's power be at hand!

### DOMESTIC INTELLIGENCE.

VERMONT BIBLE SOCIETY.

Continued from page 510.

We commenced an extract from the Report of the Vermont Bible Society some weeks since, which was to have been concluded in the subsequent number; but the copy having been mislaid, it has been unavoidably postponed till the present time.

#### ADDRESS.

BELOVED BRETHREN—The object of the Vermont Bible Society is well known. That this object is important and worthy of the attention of Christians, we presume you will not question. The difficulty of increasing the funds of the Society is happily removed by the abundant harvest of the present year. A large number, we are confident, are able, and we hope will be disposed to come forward to its support, from every part of the State.—Every view which can be taken of the subject urges the importance of exertions to spread the knowledge of the Holy Scriptures. It is urged by the worth of millions of souls perishing for lack of vision, each of whom is of more value than the world; multitudes of whom, are every day descending to the chambers of death—by the value of that blood which was shed to save them—by the compassion of Him who swears by himself that he has no pleasure in their death—by his distinguishing mercy to us in casting our lot in a land of vision—by his great command, Thou shalt love thy neighbor as thyself—by the example of thousands and millions of our Christian brethren—by



the unknown joys of the celestial world and by the unspeakable horrors of the world of perdition.

Wherever a human being lives that has not the Bible, and knows not the way of salvation, that human being is our brother. He has a soul immortal as our own. A vast eternity is before him. He is the purchase of the Saviour's blood, and capable of becoming an heir to a crown of glory that fadeth not away. Has he then no claim on our compassion? We trust there is, in this commonwealth, a body of many thousands of Christians: and yet among all these, there are not more members of the Bible Society, than might be furnished from a single town! Where, Christian Brethren, is the proof of your love to the Bible; of your love to your neighbour; of your love to God? Do you not pray that he would send the Gospel to all the inhabitants of the earth? And do you expect he will do this otherwise than by the exertions of the benevolent, who have the gospel to send? Have you nothing to give to promote the object of your prayers? not you that live in good houses, richly furnished, and have fields, and flocks, and herds, and accommodations almost without number? Christian parents! Look a round on your children! What would reconcile you to the thought of their being trained up in a country where the Bible is unknown? Could you imagine one of them in the condition of a Hindoo, a Chinese, or a Hottentot, anxiously inquiring what will become of my soul when my body drops into the grave—what would you not give to send him the Bible? And is the soul of your neighbor's child in Asia, or Africa, making the same anxious inquiry, less precious? Brethren, remember who hath said, Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? We ask again, have you nothing to give to bless the soul of some benighted fellow creature with the means of salvation? Think how many little sums

are annually expended, to gratify the appetite, or to procure some trifle, that might very well be spared. A few of these items, sequestered by each of you, brethren, would furnish a sum that would supply thousands of the perishing heathen with the gospel of the grace of God. Bear with us, beloved brethren, while we further ask, Does not God require that some should make exertions to send the Bible to the destitute? And if some, why not yourselves?

Is it nothing to you that hundreds of millions have never yet heard the name of Jesus? Will you say, with Cain, Am I my brother's keeper?—Are the interests of his soul of any consequence to me, or any business of mine? This can never be the language of the Christian. Have the exertions of your brethren in Europe and America not yet reached your ears? Have you yet to learn that the present is the age of the Bible; that the spiritual wants of the world begin to be seen, and felt by Christians? And that, in every corner of the earth, where Christianity is known, Bible associations are starting up and rivaling each other in labors of love?—Yes, brethren, Angels, we believe, behold their efforts with delight; and will you be the last to come up to the help of the Lord?

We might here attempt to set forth the importance of the Bible to the heathen. We might enumerate some of the advantages which, in the present life, must result to them from the knowledge of the Scriptures. We might point you to the degradation and wretchedness from which the Bible would raise the miserable dupes of a gloomy and cruel superstition. We might contrast the civilization, the urbanity, the security, the thousand nameless comforts which are enjoyed in this blessed land of Bibles, with the scenes of horror which every where present themselves to the pained eye of the traveller where the Bible is not enjoyed; and we might say, This contrast is formed by the Bible! The Bible has made us thus to differ. But we

are addressing Christians. We are addressing men who believe, and who feel, that these considerations are lighter than a feather, compared with those eternal realities which the Bible discloses, and with the consequences which must result, on the one hand, from ignorance or disregard of its sacred truths, and on the other, from their cordial and practical reception.

We are addressing those who have felt the transforming power of revealed truth in their hearts; who feed on that truth, and find it spirit and life to their souls. And to you, brethren, we will not address arguments to show the importance of the Bible. You feel its importance. You realize its excellency. You prize it above the gold of Ophir, the precious Onyx, or the Sapphire. Its precepts are a lamp to your feet, and a light to your path. Its doctrines, embraced in faith, elevate your souls to God. Its promises afford you the richest consolations, and inspire your bosoms with the noblest hopes. We will then only entreat you, by the value you place on this blessed charter of your salvation, to come forward with your offerings, and help this Society to give it to your poor brethren.

Help, brethren, help! Help the friends of the Bible to send the precious boon of Heaven to the ends of the earth. Never before was such a field opened for the range of benevolence. Never such an opportunity to exhibit the spirit of Heaven. The American Bible Society will receive the surplus revenue of this, and all other auxiliaries, and appropriate the same wherever, in any part of the globe, there appears a prospect of its being most useful. Brethren; you *will help*; we are confident you *will*. The abundant harvest with which God has crowned the year, will excite your gratitude, and call forth your liberality. It will remind you that you owe this tribute to the Lord. You will pay it cheerfully. You will pay it joyfully. You will pay it wondering that you had not before engaged in a cause so glorious—and He who possesses the treasures of heaven and earth will re-

ward your liberality a thousand fold. The present is a period most interesting to the people of God. The rapid diffusion of Divine light, by the instrumentality of Bible and Missionary and other religious Societies, evinces that the days of moral darkness are hastening to a close. Already the Star of Bethlehem is seen in the East, the precursor of that glorious day, when the Sun of Righteousness shall shine through the earth in the splendor of Heaven, and fill the world with light and love. But whether we judge correctly respecting the time of the advent of this day or not, the sure word of prophecy establishes the fact, that it will arrive at the appointed season.

Christ our Lord will have the heathen for his inheritance, and the uttermost parts of the earth for his possession. How rapturous on this theme is the language of Inspiration: Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice. With the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. And it shall come to pass, that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord.

By order of the Directors.

CHARLES MARSH, Vice President.  
CHESTER WRIGHT, Secretary.



## EDUCATION SOCIETY IN UTICA.

We notice with peculiar pleasure, the formation of a very respectable society in the western district of the State of New-York, for the Education of poor and pious young men for the Gospel Ministry. A Society of this character, in that wealthy and populous section of our country, where there are doubtless many indigent pious youths, fruits of the late numerous Revivals of Religion, promises much good to the cause of Zion.—When we consider the influence of a faithful pious minister, whose whole life is to be devoted to the cause of religion and the good of his fellow men—when we consider the Gospel ministry as an ordinance from Heaven, and the preaching of the word of reconciliation, the appointed mean of salvation, we hesitate not to say that this and all similar institutions, have a strong claim on the Christian public for support.—We believe there is no way in which the interests of the Church will be so extensively promoted by the same amount of charity, as when devoted to this object.—We would earnestly recommend a union of the different societies in this country, formed for this benevolent purpose. Their object and their aim is one—and experience in the Bible and Missionary cause has taught us that much is gained by uniting the various Branches to one general ruling head “Concentrated action is powerful action.”

For the benefit of our numerous Patrons in the State of New-York, and hoping that similar Institutions may be formed and well supported by those who love the prosperity of Zion's Kingdom, we publish the whole of the Constitution of this Society.

At a meeting convened in the Presbyterian Church in Utica, on the 31st ult. pursuant to public notice: A discourse was delivered by the Rev. Dr. Davis, President of Hamilton College. After which, the congregation were invited to unite in forming a Society for the purpose of educating pious and indigent young Men of talents for the Gospel Ministry.

Henry McNeil, Esq. was called to the chair, and Dr. Thomas Goodsell, appointed secretary.

Resolved, That the thanks of this meeting be presented to the Rev. President Davis, for his Sermon, with the request of a copy for publication.

Resolved, That this meeting be formed into a Society for the purpose of educating indigent pious Young Men of talents for the Gospel Ministry.

The following Constitution was adopted.

*Constitution.*

Being deeply impressed with the importance of increasing the number of pious and learned Ministers of the Gospel, we whose names are underwritten, do hereby form ourselves into a Society, for the purpose of aiding indigent Young Men of talents and piety in acquiring a competent education for the Gospel Ministry.

1st. This Society shall be denominated “*The Western Education Society of the State of New York.*”

2d. Any person who shall subscribe and annually pay into the Treasury one dollar or more, shall be a member of this Society; and shall be holden to make such payment until by written notice to the Treasurer he shall have dissolved his connection with the society.

3d. Any person who shall pay twenty dollars or more at one time, shall be a member for life.

4th. A permanent fund shall be formed of bequests, legacies, donations, grants and subscriptions, thus appropriated by the donors, and form a portion of the annual receipts to be determined from time to time by the Directors.

5th. The officers of this Society shall be a President, as many Vice-Presidents as the Society shall from time to time think proper to appoint, a Recording Clerk, a Corresponding Secretary, a Treasurer and Auditor, together with such assistant officers and agents as experience may prove necessary.

6th. There shall also be chosen annually a Board of Directors, consisting of nine members. The President and Vice-Presidents, Corresponding Secretary, Treasurer, Recording Clerk and Auditor, shall be Directors *ex officio*. And any person, who shall pay fifty dollars at one time, shall be a Director for life. A quorum for business shall consist of five of the Directors elected at the annual meeting.

7th. It shall be the duty of the Directors to superintend the manage-

ment of the funds and other property of the Society, and to effect to the utmost of their power the enlargement of the same—And by themselves and their agents to solicit aid to the Society, and to examine and approve of candidates for the benefit of this charity, and to appropriate monies for the support of the candidates approved of—and to make an annual report of their proceedings, to the Society.

8th. No candidate for the charity shall be approved unless he produce satisfactory evidence of piety, talents and indigence, nor unless he shall profess a determination to be a preacher of the Gospel; nor shall any person continue to receive aid from this Society, after he has ceased to give the evidence, or to make the profession aforesaid.

9th. And no person shall receive aid from the funds of the Society until he shall enter into a written engagement, to refund the money he shall so receive with interest, in a reasonable time, (if required by the Directors,) provided he shall not become a preacher of the Gospel.

10th. The Directors shall meet at such time and place as shall be notified to them by the President, or any two Directors, and may adjourn from time to time—and in the absence of the President shall appoint a chairman, and when met they shall appoint a clerk to record their proceedings, whom they may remove at pleasure.

11th. The President, or any two of the Directors elected at the annual meeting, may call special meetings of the society.

12th. It shall be the duty of the Treasurer to keep the accounts and monies of the Society, and to pay the monies to the orders of the President or chairman of the Directors, and he shall render his accounts annually to the Directors.

13th. It shall be the duty of the Auditor to examine the accounts of the Treasurer, and annually report to the Directors.

14th. The annual meeting of the Society for the choice of officers, shall

be on the last Wednesday in December, at such time of the day and at such place, as the Society shall appoint.

15th. Every meeting of the Directors shall be opened with prayer; and at every annual meeting of the Society a sermon shall be preached, and a collection made for the Society.

16th. Members of Auxiliary Societies who shall pay the sum requisite to become members, shall be members of this Society.

17th. This Constitution may be altered or amended, by the votes of two thirds of the members present at the annual meeting. But the funds of the Society shall never be diverted from the education of pious indigent youth for the ministry: And no proposition shall be received by the Society for the amendment of the constitution, except the same be recommended by a majority of the Directors elected at the annual meeting.

The Society then proceeded to elect the following officers.

Hon. JONAS PLATT, *President*.

Thomas R. Gold, Esq. John Lincklean, Esq. Samuel M. Hopkins, Esq. Morris S. Miller, Esq. Simeon Ford, Esq. Rev. Henry Dwight, Rev. Dirck C. Lansing, Nathaniel W. Howel, Esq. Rev. Samuel F. Snowden, George Pomeroy, Esq.—*Vice-Presidents*.

Walter King, Esq. *Recording Secretary*.

Rev. John Frost, *Corresponding Secretary*.

Authur Breese, Esq. *Treasurer*.

Erastus Clark, Esq. *Auditor*.

*Directors*.—Rev. Dr. Davis, Rev. John Frost, Rev. Amos G. Baldwin, Rev. Noah Coe, Rev. Dr. Norton, Rev. James Eels, Rev. Moses Gillet, Rev. P. V. Bogue, Rev. Israel Brainerd.

Voted, That the Rev. Mr. Smith, of Camden, be appointed to preach a sermon at the next meeting of this Society—And in case of failure, that the Rev. Amos G. Baldwin be requested to supply his place.

Voted, That this Society adjourn to the last Wednesday in December next,



at the Presbyterian Church, in Utica, at 11 o'clock in the forenoon.

HENRY M'NIEL, *Chairman.*

THOMAS GOODSELL, *Secretary.*

# REVIVALS OF RELIGION.

Christians often shew that they have but little faith by growing discouraged and ceasing to pray, because their prayers are not answered immediately, and in the way that they most earnestly desired. Perhaps the burden of their prayer is, "Lord revive thy work" in our hearts—in our families—or in this place—and conclude this petition with one in which they have more faith, "Thy kingdom come, thy will be done on earth as it is in heaven;" without realizing that this prayer is answered by the outpouring of the Holy Spirit in the Highlands of Scotland, among the Hottentots, or on the islands of the sea, where the soul of each individual is worth as much as our own. It has been our pleasing task to record many glorious things which the Lord has done for Zion. Of late, the special influences of the Holy Spirit have not been so general around us. Is not this because Christians have grown tired of praying? They do not prevail as Jacob did. We have some cheering things, however, to encourage Christians not to let their hands hang down. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." God is still carrying on his work of renewing the hearts of sinners in many places. In the Upper Houses of Middletown, and in several other towns in this State, sinners are enquiring the way to Zion with their faces thitherward, and Christians are engaged. We have good news from Long Island, and other places, as the following extracts will show.

*Extract of a letter to the Editor, dated Southold, Long Island, January 5, 1818.*

I hope some of my brethren, who live west of me within this County of Suffolk, among or in the immediate vicinity of the gracious operations of Immanuel, will give you a particular account of a revival which commenced two or three months ago. But by information I learn that the good work has already spread into six congregations, and is increasing. In one Village composed of four denominations, and have different kinds of preaching among them, the work has been general and powerful, and 150 are said to have ob-

tained hopes. May the Lord bring in all his chosen!

*Extract of a Letter from the Rev. THOMAS HUNT, of Pittsburg, to the Rev. E. M'CURDY, at Briceland's Cross-Roads, dated Nov. 22, 1817.*

"REV. AND DEAR BROTHER,—I hasten to inform you, that I received a line from brother Eaton, of Erie, this morning. He writes thus:—'God has been pleased to visit our part of the Church with an effusion of his Holy Spirit. An extensive revival has commenced at Chautauqua, under the labours of the Rev. P. Camp, a missionary from the General assembly.' He was destined for Detroit and Sandusky, each for three months. In passing, he preached at Chautauqua; the people were solemnly affected under his preaching; they pressed him to tarry with them three months. Mr. Eaton states, that he was just returning from that place, where he had spent four days, preparatory to and administering the Lord's Supper. Mr. Camp states, that more than 150 persons are under serious impressions. They examined and encouraged 40 persons to join in communion. He says, perhaps 50 have obtained a hope. Several old professors have gotten a new religion, and others have gotten more of the old kind.

"Those examined generally gave great satisfaction. There was one little girl eleven years old; but she was not admitted, on the ground of incompetency of doctrinal knowledge. He further states, that a sovereign God had led a Catholic boy to that place, just before the revival began: he was ignorant and wicked; he cannot read a word. To use his own words, 'My mind got struck, and a mountain pressed my breast, and my heart was black was the pot.' One morning, when the family in which he lived arose, they found him with a child sitting on his knees reading the Scriptures.

"The people of North-East have engaged Mr. Camp to stay with them a month longer.

We have lately conversed with a respectable and intelligent gentleman from Mount Pleasant, Kentucky, who states that the revival of religion in that congregation is progressing. He is fully convinced that the work is genuine, and that numbers have been brought from darkness to light by the Spirit of grace attending the dispensation of the Gospel.—*Chil. Rec.*

—  
*Revival in Fair-Haven Vt.*

Concluded from page 543.

I cannot conclude this narrative without mentioning one instance more. It is of a British soldier, who served under Lord Wellington in Spain, Portugal and France. At the conclusion of the war in Europe, he was sent to Canada; and was in the battle of Plattsburgh. He then deserted, and came into Vermont. He came into Fairhaven some time previous to the awakening, and lived in a family about two miles from the village. When he first heard about the awakening, he was so profoundly ignorant of any such thing, that he thought it was some great feast; but durst not expose his ignorance so much as to inquire. As the attention increased, the family where he lived began to attend the conferences, and he went with them. His mind was soon called up to the concerns of eternity. He laid aside his profanity and excessive drinking, to which he had long been accustomed, and gave his mind wholly to the things of religion. As he attended to the subject his anxiety increased. But while he was in a measure convinced of sin, of his entire depravity, lost state by nature, and the certainty of eternal misery without repentance, his heart seemed to stand out against the strivings of the Spirit, and refuse submission, for a long time. He at length became discouraged, and formed the resolution in his own mind, to give it all up, and have nothing more to do with the things of eternity. He went immediately to the tavern, with some of his comrades, and drank, he said, more than he had before for many

mouths. In this way, he was determined to drown, if possible, all serious impressions and thoughts. By this time, the minds of the family were very deeply impressed, and some of them, I think, had obtained hopes. The man's wife only was a professor before. Soon after, a doctor, who was a subject of the work, and some others, were at the house, conversing upon the things of religion; and they sent out to have him come in, that he might also receive some of the benefit of the conversation. But he refused, resolving to avoid every thing that was calculated to bring the subject of religion into mind. When they were about to separate, they proposed to have a prayer; and sent out again to have him come in. But he still refused.—The doctor, in returning home, went near where he was at work; called and conversed with him; and urged it upon him to attend to the concerns of his soul. At first he entirely refused to give any heed to what was said to him. But as the doctor persevered in setting forth to him the importance of making his peace with God, he finally concluded that he would attend to the subject, and made a promise to the doctor to this effect. And he did not forget his promise. In a day or two after, he was threshing in the barn, and being desirous of company, a neighbour agreed to come and thresh with him in the afternoon, provided it continued to storm so that he could not work out. The time arrived when he expected him; but the wind blew up from the west and seemed to promise fair weather; and this, he concluded, was the reason of his failure. He was at once angry, and said, before he thought, "Damn the wind." At which expression, though always addicted to such language, he was immediately shocked in such a manner, that he almost fell to the floor. He sat down, and was not able to stand for some time. He said he never received such a violent shock before in all his life. The thunders of war, the fall of thousands at his side, the shrieks of the wounded, the groans of the dy-



ing, and the prospect of instant death in the field of battle, never struck him with half the horror. From that time he began to see clearly the plague of his own heart, and his awful rebellion against the King of heaven. He made no more attempts to stifle his conviction; but earnestly enquired what he should do to be saved.

In a short time after, at a conference meeting in the neighbourhood, he says, as he sat listening to the conversation, and musing upon his situation, bemoaning his fate, considering himself lost and undone for ever, on account of his sins; all of a sudden light seemed to break in upon his mind, and love to God and men (to use his own expression) thrilled through his heart, which dispelled his darkness, banished his fears, and filled him with unspeakable delight. He was so full that he could scarcely contain himself; and felt that he must then rise, proclaim the goodness and mercy of God, and call upon the assembly to praise him: but thought it would not do for such an ignorant, wicked creature as he, to say a word before such an assembly. He found, however, that he could not suppress his feelings, and avoid breaking out in expressions of praise to God, if he tarried there, he arose and left the house. He went away by himself, and gave full vent to his feelings, pouring out his soul before God. The next conference was on Sabbath evening, in the meeting house. He attended, and could no longer refrain from declaring what God had done for his soul, and giving his testimony to the excellency of that religion which had fired his heart with love to God and men. His tongue was loosed to speak with the eloquence of an orator. And while his soul seemed to flow forth in raptures of love, joy, and praise, he expressed that deep humility, repentance for sin, and sense of unworthiness, that was strikingly convicting to all, that it was the fruit of the Spirit of God which opened his mouth and gave him utterance. With no relation that had been given in public, were the people of God more surprisingly animat-

ed, and the wicked more sensibly struck with amazement. To see him, who but a short time before, was a profane drunkard, thoughtless of God, and fearless of man, who was extremely ignorant, and never accustomed to speak before an assembly, rise, and display such eloquence in the cause of God, was enough to convince the boldest infidel of the truth of religion. It appeared that none could hear, and not acknowledge the mighty power of God.

He has since united with the church; and as far as I can learn, walks in such a manner as to reflect honour upon the cause which he has espoused.

Who can behold the blessed effects of the religion of Jesus, and not be convinced of its divine original? The world, however depraved, may see, that the power of this holy religion upon the heart, breaks up confirmed habits of vice, subdues the unruly passions, tames the ferocious temper, changes all the affections, and makes the carnal man entirely a new creature. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And who is able to do this, but the eternal God himself? Hence it is added, "and all things are of God, who hath reconciled us to himself by Jesus Christ."

RUFUS CUSHMAN.

*Pair-Haven, Dec. 8, 1817.*

SUNDAY SCHOOLS IN FREDERICKSBURG,  
VIRGINIA.

*Extract from the last Report, December 25, 1817.*

Our Sabbath School commenced in June 1816. Previous to this time, the mode of catechising commonly pursued in the Presbyterian Church, had been attempted, under very discouraging circumstances, and with but little effect. Hearing of the good consequences resulting from Sunday Schools, both in Europe and America, we determined to make the attempt in Fredericksburg; and our success has exceeded our most sanguine expectations.

Our school is divided into two departments. The first includes children and adults learning to spell and read: the second includes children and youth learning Brown's, Watts's, and the Assembly's Catechisms—together with select portions of Scripture, Psalms, Hymns, &c.

The instruction of our pupils is undertaken and conducted by a number of teachers of both sexes, who discharge their duty with a degree of fidelity, disinterestedness and zeal, that entitle them to the gratitude of the church, and of society in general.

A considerable number of our pupils who could not read at all, and some of whom were ignorant of letters when taken under our care—can now read the Bible with facility. Many others are in a progressive state of improvement, which excites a hope that they will soon be able to read for themselves, and their parents, that book which *makes the simple wise, and guides the wanderer to eternal rest.*

In the manners and whole deportment of many of our poor children, we have been highly gratified by an improvement which does equal credit to themselves, the institution, and the teachers who superintend their conduct.

Besides the improvement of our pupils in religious knowledge, (which was our chief design) we have found many other good effects resulting from this institution. The rich, the intelligent, and benevolent, are made acquainted with the character and wants of the poor; and in many instances, a concern for their welfare has been excited which was never felt before. The wants of our poor children gave rise to the *Dorcas Society*, which has proved so useful in furnishing clothing to the destitute among us. We have often witnessed with pleasure the exertions of our teachers to procure eligible situations for deserving and needy children; and the comfortable situations in which not a few of our pupils are now placed, may be ascribed to our Sunday School.

The change which has been observ-

ed by many of our citizens to have taken place in our streets on the Lord's day, is also another of the good fruits of Sabbath Schools. Instead of associating with the worst and most corrupting society, our poor children are now in the house of God, learning to read his word, and to reverence his name.

There is something in the very appearance and employment of a Sabbath School, that commends itself to a benevolent and pious heart. Several strangers who have visited our School, have gone away with a fixed determination to engage in the same good work; and one young lady, more than 100 miles to the west of this, has actually opened a Sabbath School in the village where she resides.

In that portion of our church which lies in Falmouth, a Sunday School has been in operation about twelve months. It is conducted with great spirit and promises to be very useful. The benevolent exertions of the members in that detached section of our church, in training up youth around them in the way in which they should go, has given additional strength to that bond of christian affection which binds us together.

We are highly gratified in reporting the exertions of a few young gentlemen who have lately opened an evening Sabbath School in a very destitute place, adjacent to this town. Their prospects of usefulness to thirty or forty poor children already collected together, must afford to themselves, and all the friends of humanity, the purest pleasure.

Our Baptist brethren instituted a Sunday School on the third Sabbath of October, which is now in successful operation, and promises to extend its benefits to a very destitute, but numerous and important portion of society. We wish them God speed in their labor of love, and pray the King of Zion to give them many souls for their reward.

We are rejoiced to report that in the prosecution of this recent but noble work, for the spread of knowledge



and divine truth among the destitute poor, the greatest harmony, in general, prevails. Sectarian bigotry and prejudice are yielding to the benign and cheering influence of christian benevolence. The pulse of divine love that animates every christian, beats high in sympathetic concord with every kindred spirit that prays and labors for the extension of salvation to a ruined world. We hail, as an omen for good, the union which has taken place between the Sabbath Schools in the Baptist and Presbyterian churches. While each School is to be conducted independently, their superintendents and teachers esteem it their duty to declare, that it is their fixed purpose, *unitedly and harmoniously*, to prosecute their great object: "*To enlighten the ignorant, and extend the kingdom of their common Lord.*"

The number of pupils now attached to our Sunday Schools, will appear by the following lists:

Under the care of the Presbyterian	
Church in Fredericksburg,	110
in Falmouth,	25
in Stafford,	36
	171
Under the care of the Baptist	
Church in Fredericksburg	65
Total	236

From the Recorder.

*American Indian Mission.*

A letter has been received in town from the Rev. Mr. BUTRICK, one of the gentlemen lately sent out to join the mission among the Southern Indians, written from Augusta, Georgia. He arrived there in safety about the middle of Dec. having been joined by Mr. Hoyt and his family, who were going on with him to the place of his destination. \$150 were contributed in Savannah, during his stay there, for the benefit of the mission; and Mr. B. with his companions, are proceeding to the work assigned them with firm reliance on God, and sanguine expectations of seeing the wilderness soon

bud and blossom as the rose. Our acquaintance with Mr. B. and some other members of the mission family among the Cherokees, inspires us with great confidence that whatever can be done among the Indian tribes, by humility, by patience, by wisdom, by disinterestedness, by zeal, by diligence and perseverance, will be accomplished. The hand of God deserves to be specially and gratefully regarded in raising up and qualifying instruments so well adapted to the end contemplated by this noble enterprise.

By another letter, received in town, from the Cherokee Mission, the very pleasing intelligence is received that *three Cherokees*, one a member of the School, give comfortable evidence of piety; and that two white men are under very serious impressions.

*New York Juvenile Hindoo Society.*

On the 1st of January, 1818, a number of young persons met together for the purpose of considering the expediency of forming a Society, to contribute a portion of their spending money to aid the missionaries in India in educating the pagan children of Hindostan in the principles of the Christian religion. The meeting was opened with prayer, to implore the Divine blessing upon their deliberations. A statement was then made to them of the deplorable condition of the heathen world, living without the knowledge of the true God, and of the gospel of his grace. They were also informed, that, according to the calculation of the Rev. Missionary, Mr. May, thirty dollars a year would suffice to educate a Hindoo youth. Having all of them received a religious education, and we trust appreciating in no small degree, the Christian privileges which they enjoy, their sympathy for the young immortals in the heathen world did not suffer them to hesitate in deciding on the propriety of throwing their mites into the treasury of the Lord, to aid in promoting so important an object. They accordingly agreed to associate under a constitution, of which the following is the substance:

All subscribers to pay 25 cents down for entrance money ; and at the rate of 2 cents a week thereafter ; to be continued members as long as they continue the latter contribution. The meetings of the Society to be held quarterly, on the first Saturday in January, April, July, and October, at 4 o'clock, P. M. and an annual meeting on the first of January. The following young gentlemen were elected officers for the ensuing year :—HENRY MUDGE, President ; Isaac W. Reed, & Robert Buloid, Vice Presidents ; Rensselaer N. Havens, Secretary ; James Richards, Treasurer.

#### Sunday School Notice.

The superintendents and managers of Sunday Schools throughout the United States are respectfully informed that the Anniversary of the Sunday School Union Society will be held in this city on the first Wednesday in May next. As the system has, under the good Providence of God, spread to almost the extremities of the Union, the Society are very desirous of collecting every interesting fact respecting their establishment, progress, and present state. Managers and superintendents are therefore earnestly requested to transmit such facts as are within their power, so as to arrive in New-York by the first week in April, in order that they may be inserted in the annual Report.—The letters to be directed to the Secretary.

By order of the Board,  
G. P. SHIPMAN, Sec. pro. tem.  
New-York, Jan. 13, 1818.

#### Anecdote.

A society of gentlemen of infidel principles, who often met to ridicule the Scriptures, formed a resolution to burn the Bible, and so show their hatred of a book which was so hostile to their principles and disquieting to their consciences. For the execution of their plan, they fixed upon a young gentleman of high birth, and elegance of manners. He undertook the task ; and after a few enlivening glasses, amidst the applauses of his jovial com-

peers, he approached the table, took up the Bible, and was walking resolutely forward to put it into the fire ; but happening to give it a look, all at once he was seized with trembling ; paleness overspread his countenance, and he seemed convulsed. He returned to the table, and laying down the Bible, said, with a strong asseveration, "We will not burn *that* book till we get a better."

Soon after this, the same gay and lively young gentleman died ; and, on his death bed, was led to true repentance ; deriving unshaken hopes of forgiveness and of future blessedness, from that book he was once going to burn.

#### Installation.

January 15.—Rev. Nathaniel Hewit, late Pastor of the Church in Plattsburg, N. Y. was installed over the First Congregational Church and Society in Fairfield. The Rev. Roswell R. Swan of Norwalk, made the introductory prayer : the Rev. Eleazar T. Fitch, Professor of Divinity in Yale College, preached the sermon from 1 Timothy iii 15. ; the Rev. Isaac Lewis, D. D. of Greenwich, made the installing prayer : the Rev. Hezekiah Ripley, D. D. of Green's Farms gave the charge ; the Rev. William Bonney, of New-Canaan, presented the right hand of fellowship ; the Rev. Daniel Smith, of Stamford, made the address to the people ; and the Rev. William Fisher, of Stamford, made the concluding prayer.

#### LITTLE HENRY

AND HIS BEARER.

Just Published and for sale at this Office, the 2d American edition of Little Henry and his Bearer, an Eastern Tale. We dare recommend this little Book in the strongest terms to Parents for the benefit of their children, and for their own entertainment.

Price, 18 cents single, \$1.50 per doz.

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